

M1554
Wednesday, March 19, 1969
Boston
Group I

Mr. Nyland: Ed, are you all set up—going already?

Ed: Am I going too early?

Mr. Nyland: Huh?

Ed: Am I going too early?

Mr. Nyland: Going? You mean it's started too early?

Ed: Yeah.

Mr. Nyland: No. No. The earlier we start, the earlier we will finish.

Ed: And the more tape splicing I might have to do.

Mr. Nyland: Yah! What about that there, huh?

Ed: Yeah.

Mr. Nyland: We only have 1200 foot.

Ed: Oh, that!

Mr. Nyland: Oh!

Ed: Oh, that. Oh, that was...

Mr. Nyland: That was a weak moment.

Ed: Yeah, I should say so.

Mr. Nyland: So, what will you do about it.

Ed: Well, you have to turn the cassette over at the end of an hour, and that's just for these tapes that run out at the end of an hour. We can all ... turn everything over simultaneously.

Mr. Nyland: Wonderful, and have coffee.

Ed: And now I'll put them on.

Mr. Nyland: Have you a little alarm clock?

Ed: I'll be watching my watch, and that will be a reminder.

Mr. Nyland: Okay. So, what will we talk about. What did we talk about last week, and what questions have come up. Or, in what respect do you think that the Tuesday meetings fill a certain purpose. Because as you know, we started out by considering a little series; and originally three, now we have two more to go, because we are going a little later on the trip.

And as you remember, the first two we talked very much in a general way. Last night was more questions, but there were not questions enough and then it was necessary again to ... to try to tell where questions should come from. Because, it is utterly silly to talk about a little nonsense. Like the little fellow who asked about sleep, I ... I don't want to say he's not right, but there is no sense in just using a couple of words that they have heard here and there without having any particular background or motivation on which Work should rest or be explained. Now maybe he got an impression that I was a little too harsh, but the second man who asked, at least he had a certain problem; and that was quite well brought out when he talked about the uncontrolledness of actions, and that, of course, gave a good opportunity to talk more about where such an uncontrolled condition comes from.

But when there is not enough of a desire even to wish to understand what is inner life as against outer life, or the relationship of inner life with outer, then you may as well not talk. Because for the satisfaction of curiosity, I think it is quite useless to spend our time. If they want to know something of that kind and if there is an intellectual interest that may be, but then let them read first and then come to a Group if they actually want something further. But, I do not know. I am interested in the people who do come. There were new ones, they came ... they had been coming for the first two and the third one they came back, now it's a question: Who will return for the fourth and the fifth, and if they do come, what will they then expect.

And, if you look at it now from a general, overall standpoint. Because you form a Nucleus of a Group I and are interested in the maintenance of the ideas as far as we are concerned in Boston in your Group; and constantly having in mind that it ought to spread out more and that there has to be more interest and that we have to get more and more people who will understand Work or who will be willing to Work, then I think it is necessary that we look at what we have been doing so far from a critical standpoint. Simply, are we on the right road? Have we done something that was wrong. Should we continue and in what way do we want to continue, and whatever we have done so far, has it been of any particular use. And that might have brought out

some questions in you—in yourself—that you feel that it is necessary to talk about, and we can talk about it. Or, if you feel you have certain other questions that have come up during the last two or three times that I was here, that you feel... For instance, I am quite certain that sometimes you start to question: Do you really know what is meant by Work, and do you understand the place of ‘I’, and what are the definitions for such a ... an entity and what is the function, really, and where does it come from. When you say I wish to ‘Work,’ what happens. And I’m not enough familiar with your thoughts as a whole—I mean, as a Group. I know a few of you a little better. But, are there questions that you really feel you ought to have answered, or that we can talk about.

Questioner: Mr. Nyland?

Mr. Nyland: Yeah.

Questioner: Um, two weeks ago in this meeting I felt really trying to find Work, and ... but what I did I think there’s nothing going on, and I was ... nothing happened for me when I then tried to Work.

Mr. Nyland: That was after the ... the Wednesday evening, or...

Questioner: Yes.

Mr. Nyland: Oh, at that we... Oh, yeah. We were at Uri’s place, huh?

Questioner: At Billie’s house.

Mr. Nyland: At Wayne, wasn’t it?

Questioner: Uh-huh.

Mr. Nyland: Yeah. And what was it in particular, let’s say, that I ‘confused’ in you.

Questioner: I don’t know. Um...

Mr. Nyland: All right, it doesn’t matter. What did you try to do.

Questioner: Well, I would try when I got up in the morning, I ... to walk back and forth across the room. I also tried to Observe my right arm. And I did it quite conscientiously, every morning for a certain time. It wasn’t an exact time but, you know, I was more conscientious than I usually am, and I felt more desire to do it.

Mr. Nyland: If you think about it now in retrospect and you see yourself having done making these attempts and you are familiar with yourself because you can remember how you were, and can you now more or less indicate what were the *real* reasons. One can be stimulated and one can become emotionally affected and you can, then, under the influence of that realize that

something ought to be done and—to what extent can you define—*what* it is that you would expect.

Because, you see, that is what you use, it had no particular result. What is it that you would like to have as a result. I don't think you must try to define it. I think you should simply say, "Yes, I have an urge, I feel it intuitively." Even if you cannot define the reason, I know that something has to be done with me; and I believe that if I try to make some attempts of this kind gradually I'll become clearer about what I really want, but even *that* has to have some motivation somewhere. Because it has to be based on a consideration of yourself that you are not satisfied entirely with what you are, otherwise you wouldn't want to do something. And if you could start to define what is it that, really, you feel either that is lacking or that you feel ought to be changed; or, to what extent have you in your own mind an idea of what you ought to be, and that you want to strive towards that.

You see, if the motivations for Work don't remain, after some time there is no desire anymore. I can follow certain indications of what I think I ought to do, partly out of curiosity and partly because it's new and partly because you never can tell; but if I do not define in a very general way what could be an aim—not every day, but an aim of myself as I grow up and I expect when I grow up that I have to be in a certain way, or the kind of a person that I imagine I could become—something like that has to be clear, and then you say "Yes, this is what I want to do."

Yesterday I said if you want to study a language maybe for a certain purpose—in order to find out what is the beauty of Persian—and I would consider *that* a motivation to learn the language. Or maybe there is literature in existence in Chinese, and I will go through the whole rigmarole of learning Chinese in to order to read Chinese literature in the original. The motivation that I have to have gives me, at a certain time—but maybe not always ... but in my life as I live it and I have different experiences, I will start to compare the experiences I have with that what I really have in mind, and I call that a 'life's aim'—of seeing oneself grown up doing whatever I think I'm capable of.

But having in mind something very definitely that I consider a development, or perhaps even an evolution of something that I feel that I am now lacking and I want to work towards that, I have to define a little bit what is it that I really want. If I don't do it, then I don't have any particular reason to continue. And it's exactly the same: I must be clear about any kind of an

exercise or any kind of attempt I make for Work, that that is also clear—why I do what I am doing. I say I want to ‘Sense,’ I must know the reason why I want to Sense. Because that Sensing as an exercise it might be interesting to do it, but the aim for the Sensing has to be understood as something that you then want to reach. I can say I would like to create an ‘I’, I still have to have an idea what for.

Now, when I define that and say my ‘I’ I would like to have functioning, I call it simply in an ‘Objective’ sense but I have to give it some attributes; and I say it has to be such-and-such-and-such, I have an idea of what it ought to be by comparing it with something that I would consider higher than I am since I wish this ‘I’ to help me. And the way I would express it, I give it attributes of a certain kind which I say are ‘not subjective,’ or which are ‘not of this Earth,’ or which are of a different, ‘higher’ level of Being, or sometimes say it may be in the ‘image’ of God—whatever is the image that I have in mind and I could describe God in a certain way—it has to be connected with a wish for a higher form of life which at the present time I don’t have. I want to strive towards it, and I create ‘I’, now, in that kind of an image so that when, if it is full grown it can start helping me.

So, when I do an exercise—and it may be Sensing; it may be sitting quietly; even if I want to meditate; even if I say “I want to walk up and down the room, I want to become Aware”—I want to say “What is wishing to become Aware of me,” and again I say, “What for.” Because, what is the aim of that kind of knowledge that I would acquire if I had an ‘I’ which could function Objectively. Why do I want such facts. I can say, “Yes, they are absolute and they are, without any question, the only kind that ever will last and will not start to change because five or ten years from now I will have a different kind of a feeling or a thought about it.” And I can also define it further and say “I don’t want a conflict in my own mind at the present time—the way it thinks and the way my feeling is—and I don’t want a conflict between the two.” Then I say that what I wish about myself is the truth, but then when I say the truth will ‘set me free’—which perhaps is right if I use it as a phrase—I still have to define what kind of a freedom, and I have to know that if I wish to be free, that I am bound. And then I still have to say, “What is, really, binding me.” And then of course it refers back to what I am, what I know of myself and to what extent that what I know is already truthful enough that I could say, “I know this forever and ever,” and no one else can tell me any better because I know once and for all that is a fact for me.

So, I think it is very necessary to look at oneself in ordinary life first, and to find out what

is really for me, I call it now ‘axiomatic’—that is, something that is not changeable anymore for me in myself. We talked about it a little last night—what are really facts for me that are without any question in existence, without the possibility of refutation, that it always will be there, a fact that I know in an absolute sense—and I said “My birth, I know; my death; I know that I breathe, I know I have a body.” And there are very few things that are really ... I’m quite convinced about, that no one can dispute and I myself will still have the same opinion hundred thousand years from now.

But, you see—the motivation, now—why do I want absolute facts. Why can’t I do with a little bit of subjectivity. Because, if I’m not such a fool and I think about myself afterwards and I really try to be honest and I know that there are pitfalls in rationalizations—of trying to make things a little better so that I cannot ... so I can live with myself and not have to face myself as I am—I say, “Well, that is a certain ‘factor’ that I apply to the amount of knowledge I have, and if the knowledge is subjective, all I will do is to deduct 10 percent which is unreliable, but the 90 percent is pretty good.” And, why can’t I now use this 90 percent in order to build something on it that I hope will be permanent enough—90 percent. Why should I wait for an absolute fact when the whole world of this Earth is made up of all kinds of subjectivity. And when I look at the subjectivity of one person or another and I say, “Well, maybe one is one way out and the other is the other side, but if I have enough facts together of different subjectivities”—let’s say a hundred—“and I add them up and I divide them by a hundred I get an average, and if that average perhaps may not be absolute truth, it will be more truthful than the fact that I have of my own.” So when I consider that, I say if that is an ‘average’ truth and a truthful ‘fact,’ then all I have to do is to strive towards it and make myself into that kind of a person.

The real reason for wanting to do an exercise of any kind, is to find a certain concentrated form in which energy of myself can be directed to build something within me in which *all* of me is concerned. And that’s really what I’m after. Because I know that if that is there—that is, the totality of myself trying to either fathom certain knowledge that I don’t understand or to brush away ignorance in which I happen to live, or the different experiences that I must experience without having any chance of understanding them—then I must say that that what is the best attitude I can take is to be as complete as I can within myself.

I also must know that if I am that way and it is unusual, I can never predict what I will experience. So in Work it has to be quite clear that what I wish to do: A collection of absolute

facts and truth, and sincerity on my own part, and as honest as I can be. And I say “Yes, Objectivity,” but that’s all I could wish for—that I get in the beginning such facts, and that they then become available for me in the rest of my life or any way that I want to use them—and it is still, for a long time I think, a problematical question *why* do I need absoluteness. Because I myself am not absolute and I know I live on this Earth and I am, of course, relative and I live on a certain level, and why should I even have aspiration to leave this Earth if I still think I can make an adjustment to the Earth and be able to live.

Last night, you see, I tried to say certain things about inner life in a spiritual way, and when one is emotionally inclined one feels that something is there. You can call it ‘intuition’ if you like. There’s something that I know that exists within myself, I think within each person; and I’ve called it ‘life’ or I’ve called it ‘Magnetic Center,’ or I’ve called it a point which does ‘not change’ or a point which is ‘free’ from all dimensions of form, and that that what exists is a ‘replica’ in me as life. And in my good moments I say I wish it was ‘God,’ or sometimes I say that what is in me that I know could be ‘indelible’ is that life which has been given to me, and I want to hold on to that principle.

So, now when I start to, you might say make attempts to Wake Up and I’m inspired emotionally and I’m in a certain state—not knowing why I want to Work, at the same time having a definite thought that I will Work and that I ought to do something about it—that what will guide me and what will give me the continuation of that kind of a force has to come from that what, within me is indelible. Because, that’s the only thing I can count on. I cannot count on my subjectivity; because in the nature of it, as a definition subjectivity means it will be destroyed, and when it is subject to destruction it’s also subject to decay.

And for that reason, I cannot build my ‘life’ on it if my life represents for me at least something that I would almost say ‘looks like’ eternity. I may not experience it, but I have to be clear first: What is this life in me and in other people; and what is really life and what is the desire for living, and why should life continue to exist. Or, rather, why should I have to do something about the continuation. Because I say it ‘exists,’ if it is for me something that is endless, it is endless even if it is within me. And why should I take on, myself, the responsibility of doing away with the form in which it happens to be, when I know it is there and even at times I can reach it.

So, you see, one goes back again to a little more self-study. Because I say, “I know I can

reach it, at times I am touched.” I know that I then live somewhere else, and I know it is marvelous for me to have that kind of experience. Because it’s not only that it makes me feel alive, but it looks as if I have reached something that is very useful; not in my ordinary life, even, but apparently satisfies a certain yearning in myself of that life being considered, not from the standpoint of the way I am but from the standpoint of an overall, universal something as a concept. And whatever it is that I express religiously—I call it ‘God,’ or a higher ‘step’—that it is for me as if something exists of a higher level; and my aspiration towards that higher level will force me to create something in the image of that what I can conceive as the highest possibility for me and, to some extent a belief in the actualization of a potential something within myself.

So, when I want to Work and I say “I am now inspired because I want to do something about my life” and then someone says, “Why don’t you walk up and down” and I say “What for.” “Well,” he might say, “it will give you a chance, in doing something unusual, that because of the unusualness you will be reminded of the necessity of creating something that will help you to pull you out of your subjectivity; or, that if it can be created in such a way that it could then start to function, it would be helpful to you at times when you need it.” And that strikes a chord. Because I do know that at times ... not necessarily dependent on me, but at times I can experience the presence of something outside of this world, and it is then as if it enters into me. But such times are very few, and when even I pray for it, it is not always that I experience it. And then I say, “I know I am dependent on the conditions the way they are on Earth and I have to wait until it comes,” and *that* I don’t want.

You see, because if I feel that something should be permanent within me, it has to be available any time that I wish. And this is the motivation for Work. I want to create something that is for me *always* there, whenever I need it. Sometimes I have compared it to ... I want to have the telephone number of God. But it is so difficult because it’s a private number and it’s not listed, and there is really no telephone company that will ever give out His number. And, at the same time I want to have something that I can call—and call on—and I wish that it would answer, so I will say that what is ‘within me’ perhaps can reach God in a certain way when the telephone company won’t help me.

That is one. The other is, I want to assure that it always will answer, so I have to say that that kind of a God I want to have contact with, has to be Omnipresent. That what will give me the actual wish to continue is the realization that there is something for me if I can only make

contact with it; that then if I am in a state so that I can be recognized by that higher something, that then there will be the possibility that maybe God at a certain time will give me His number. And this is the aim of striving—to become, I would almost say, ‘like God’—but to the rest of the world I don’t know what and how and I cannot define it, all I can say is I want to remain active on the road towards that. Maybe the road and the aim is very vague, but I know there is one characteristic: It is away from that what binds me on Earth. That’s a definition. When I try to define Objectivity, it is always that what is *not* subjective. When I say “What is ‘I’,” I say ‘I’ for me is light. What will it do to me?—I don’t know. What is the aim?—the creation of ‘I’. What should I look for: Only light, without defining what it is that I will find. But I do know when it is light ... and there is an ‘I’ the ‘I’ can tell, but beforehand I don’t know.

So, when you walk up and down the room, there is only one aim: The creation of something in you which could become permanent, on which—when it is there and full grown—you can count; and which will be there any time that you wish, and which will answer and will never have a busy line because it’s your own. This is really your private line, and that’s why it’s a private number. It belongs to you, and only to you. You will not—and you need not—give it out. You need not account for it. It is within yourself, and the place where I say it must be I call ‘Conscious.’ Because, it’s the only way by which I can connect my present emotional state with something that is non-intellectual. And I don’t wish to define it in any way whatsoever; because as soon as I start to put it in a few words, again I make a mistake of taking a form and putting something in the form, and I forget that I want to have life and not the form, necessarily.

The reason for wanting to Work, the reason, almost I would say, for being ‘open,’ the reason for being affected when one is open, is only the realization then that it will give me an opportunity to become what I ought to be. And I say I want to be ‘free’ from subjectivity, I want to create something that will help ... and the aim for whatever I now do in that direction is always determined: That I hope that the Sun will come up. That, for me, is the image of a form of light. I don’t know any other way by which I could say “How do I change darkness into light” than only by what I see every day happening.

This is as far as the outside is concerned; what is this similar for me inside, *that* is that within myself the lightness is changed to a lightness of weight. That is what takes place in my inner life. What takes place in the outer life is light as a rate of vibration, my inner life will give me the lightness of being free as if I have wings. And both is the same word and both create in

me such a desire, and at the same time the knowledge and the assurance that I am doing the right thing; that regardless of whatever the results are and what I will see when the light is lit, regardless of that I will know that as long as I wish to continue to create that kind of a condition, I am on the right road.

When I want to Sense, the reason for Sensing is I want to give my emotional state as good a chance as it can have. Because when I look at myself and I say my ‘feelings’ and I know they exist and even when I deepen them, I have to have something to express it, and it is my body. In many cases it happens to be that way and there is a close relationship between them; and then I say if I don’t want my body I still can use another part of my body in the form of my mouth and formulation and words and brain to put into words that what I feel, but in one way or the other I know I don’t do justice to an emotional state. Because if I say emotions in their nature are ‘different from’ the material forms which I use as an expression of my body, or even as an expression of a word I want to find something ... what can happen to an emotional state if it had the ability to live in something that could communicate by itself, without the aid of my physical body in one way or the other.

Sensing exercise is meant to give to the physical body something that will take the place of what now is a feeling for the physical body. Because if there is a relationship between the two and one and the other are dependent on each other, if I cut them loose or if I could separate them, that what is my body would not feel at home. Because it needs something to express itself and it uses my feeling center and for that reason there is such a close relationship, but if my aim is to set my emotional functions free, I’ve got to do something to protect my body. And so I say, “All right. My body, I will give you something so that you can have the knowledge of your own existence, and I will give you a special kind of organ which I call a Sense organ” ... which is not an ordinary sense organ of the five that we know, but this is the totality of the physical body knowing that it exists; and that then in that knowledge of existence it will not have any need for any emotional state to express itself, because the body then starts to express *itself* as a sensation.

So that is the reason, and if I now say “What will happen to my emotional state,” it is free. If I can imagine or even conceive of that idea—an emotional state now being free from my body, and not having to express it by means of a body but could actually live by itself—it could live on a higher plane, because it is not as material as the body. In the second place, it could go to school and learn the language of my emotions. And this is useful to me; because I say if I cannot

reach God than only by having a posture of my physical body, or only by having a prayer, or only by something that is still bound to Earth trying to conform to what I think is the idea of God, then if I have an emotional entity I have already much more of a replica—I call it now, again, ‘lightness’ of such matter—which corresponds to the total presence of God. This is, again, Omnipresence of that what is God for me, all I have to do is to ‘learn,’ you might say, how to talk emotionally.

And these are the things that come up when one talks about ‘I’. Because the ‘I’ says, “I can give you light, I will tell you what is the absoluteness of value, I will tell you where is the road towards Infinity,” and the emotion will say “If that’s the case, I can attach myself to that kind of a state.” Because in the first place it’s away from Earth; in the second place it is a connection which I’ve never had before; and in the third place, in the attempt of making that as a communication I will grow, myself.

Because that what I need, as a central point within my own emotional state, is a Conscience. The Conscience comes from the lightness within. The Conscience comes from a certain form of air which I breathe in with air as I breathe, and retain that what I call ‘rarified’ gases from the air. That is the food for my emotions and for my emotional state—or, as Gurdjieff would say, for my ‘Kesdjanian’ body. This is the way I wish to Work. I create ‘I’ to take care of Consciousness, I create a Conscience to take care of the functions of my emotional body.

I don’t dare to say that I create ‘I’ in order to create a Soul, because I know I need much, much more energy for the formation of my Soul. I cannot do it with my ordinary brain ... and what I can do with my brain is simply to put it in the direction looking at the Soul—how it should develop—and that is for a long time practically everything I can do. Because the ‘I’ must have the use of a certain mental possibility within myself which I say this is the ‘ground’ for erecting the telescope from which I want to Observe that what is my body; so, you see, when you do an exercise of that kind or you wake up in the morning and you happen to think about Work, take off a little time to see what is it, really, that you are engaged in. Because it’s your life, and it requires at such a time a little bit more thought, and a little bit more feeling, and a little bit more a realization “Why do I make such attempts.”

It’s exactly the same as at times of trouble or worry, that I want to pray to God. Why do I want to pray? For help. Why do I want to Wake Up? For help. I need help, and that’s why

many times such exercises that exist are based on a formula ... as a symbol “Lord, have mercy.” I evoke the Lord to hold me by the hand I stretch out, and I ask in that hand to receive, from Him, mercy for my life on Earth. And I make in that, particularly in the Movement, a certain gesture as if I hope. I turn my hand, palms up, ready to receive. I take my other arm and I move in direction where my life could go, and it returns again. I do not know if you know the Movement that is involved in this but, you see, that is really the basis of the symbol. And it means for me, at that time, the expression of Work, but it is emotionally expressed. Because, it’s not in the gesture; it is in that attitude that I have, of the wish that is within; wanting to express in a very simple way, but what is the way of expressing is what I put into the posture and what I put into my voice when I evoke and say, “Lord, have mercy.”

Every time one must Work ... when one really *must* Work, you have to Work correctly. You have to tell yourself, “I know this Earth. I know what I am. I know what I really wish.” I cannot say what I will become. I have a vague idea, but it is like the lights of Karatas: No more than this light and when I will have light I will know, and I go ... and I start on a certain road with very little of my belongings. Because, I don’t need much. All I need is some manna from Heaven, and maybe a cloud ahead of me and fire during the night when it is dark, and then I walk. Then I remember that I ought to Work. Then I have a right attitude in my world; because it’s not me I pray to, and I pray to the totality of the All-universal Wisdom to give me, at that time, Omniscience.

Try to place your Work in the right way. Then, emotionally, involvement will have a meaning; because the energy that is then ‘created,’ as it were, as a reaction of an openness being with and wishing to be filled, will then be converted, into you, into two different ways: The wish for the ‘I’ as Consciousness, and the wish for the Kesdjianian body as Conscience. And with these two, I will ultimately become a Man.

All right?

What other things are not clear. Because when you Work, you must be very clear. You must really not make a mistake. It is so useless. Because you spend energy sometimes in such good faith, and there is sometimes such seriousness, and it is really a pity when it is not sufficiently directed or when it is not sufficiently handled—the clarity of the wish, what it is that I want to make and I call it ‘I’ and what I expect, then, of it.

What takes place in me when I say “I wish to Work.” What is this Awareness. What is the

point at which my aliveness, which I am very familiar with, changes over into something that starts to function on a higher level. What is, for me, the quantum that is needed in order to bring it to the higher level.

Because the relationship of the levels is only by means of something that is, you might say, ‘unusual’ to one or the other level; and it is made up of the concept of the lower level being guided by what I wish to reach ultimately, and I call it the ‘second highest’ level; and it is of that kind of a quality—that I cannot bring it down to Earth—and therefore it is of no use to use it the way it is, but it *is* of use to use it as a stepping stone towards getting to that what is in between.

When I say ‘1’-‘3’-‘2’ I am at ‘1’, I reach for ‘3’, and I want to endow that what is my wish with the quality of ‘3’ and I settle for ‘2’. And that is how I make a step-wise progress. When I say I am at the present time ‘alert’—full of life, I wish to live—the ‘3’ for me is the Awakened state. I can more or less conceive of that by the usage of a non-subjectivity—of freedom—because I know something about freedom. I know something about harmony. I know something about poise, being in equilibrium. That is an Awakened state of my life, free from the form which now binds it. I call that ‘3’ because it is a quality that is permanent; and I do not know of any permanency on Earth so I cannot use it the way it is, but I settle in between for Awareness. Because, you see, I reduce, then, the permanency to a moment without changing the characteristic of permanence. Because the moment for me is also free from dimension, and permanency is endless so it is the same character.

But I only can take one moment of it, and for me being on Earth, the experience can only last for that one moment, and then disappears. Because it cannot stay on Earth any longer in the condition I am. And the way my ‘I’, beginning to grow—and even in the beginning not as yet existing because it is still imaginary to a great extent, at least for a little while—it cannot do better than just have one moment of Awareness.

This you must understand with Work. Because as soon as you start saying that you are Awake for 2 or 3 seconds or so, it is utter nonsense. It is not true. It is not an experience. It’s a wish. It is sometimes an idea. It is sometimes something that looks like it. It is sometimes only something that you happen to think about and you express it. It is not the truth and it is not the experience; because immediately after the moment, even if a moment is Aware and you say “I’m Aware,” you’re not.

So, one has to be very clear about that—what is really possible for a Man when he starts to

Work. The moment is identical, in an intellectual sense, with that what is an intuitive knowledge in an emotional sense. When one has, you might say, a ‘pang’ of Conscience, it is an Objectivity of Man. It’s a realization for himself of an absolute truth. But as you know, with pangs, they don’t last. A moment in which one feels absolute alone—that there is no one there, no support; as if one is suspended; as if one has lost all contact; as if one surely is free, but absolutely without any rudder and not knowing, not even feeling—at the same time experiencing an existence; and this lack of knowledge in the realization of being alone gives a person an experience that he exists, and *that* moment of existence is absolute for him.

Awareness is an absolute fact of one moment only. It is registered somewhere. Don’t try to define too much. Because when you start to look for the place, the realization is that it is there, the same way as the realization of an intuition: It is there, I know it, and that’s all I know—that it is there.

The attempts of changing my aliveness into the moment of existence, means freedom from space and time. For that reason it’s compared to the aloneness of oneself. One could at certain times, in trying to exclude everything that belongs to your sense organs—everything that belongs, as it were, to the life and impressions that you ‘take in’—if I could actually produce that, I would at that moment be absolute. But I can’t do it, so I do the next best thing: An approach in which I hope that the Lord will help me to go over, for one moment, from an alertness into an Awareness. For that I cannot be cluttered up, and I want to reduce all the different activities of myself to a minimum; and I say I want to ‘relax’ in all three centers and I want to—I say that—‘come to myself,’ my real Self. I want to come to the point where I know that there is no possibility of going further; and all I can go from is, from there back again to where I came from, because that is aloneness.

It’s not that I’m lonesome. Because, in that I find certain things I’ve never known before; and that what’s in a moment of Awareness gives me, with the knowledge of existing, the understanding of wisdom and the seeing, in that one moment, a form of life which, for me at that moment is not a form and then I see life as it is.

So the reason—how I want to Work—is first to try to eliminate as much as I can of ordinary life and all the different impressions that I now receive, and I reduce my existence to a very small amount. A lump of flesh; breathing, almost I would say like a ‘lump’ existing; just nothing else but breathing in and out, in and out. My blood—it will circulate. My muscles—

they will hold me up. But the thoughts?—nothing. If I can help it, no thoughts—at least, I won't feed them.

This will produce for me a realization of the existence without any necessity of manifestations. Because, there is nothing that I could use for a manifestation. There is no contact with my brain and my muscles. The brains are not stimulated, because the sense organs are not functioning.

And you can say to some extent this is theory, I think one can really reach that kind of a statement. Sometimes I've said you can reach it if you stare. Because, in staring you eliminate your eyesight. You do not take in anything; that is, you don't see any particular form, and it doesn't register on the retina of your eye. And the staring is, that the eye is still functioning because it's open, and because of that—not receiving any sense impressions of a visual kind—that what is usually used to receive such impressions is now free. And because of its freedom, something takes place in me and it becomes, then, the realization of myself existing as a result of what I now call an 'Awareness' in which, then, my eye indicates the function of what a real 'I' within myself would be.

It's logical, of course, that when I wish to Work in that sense, that I want to look not for an intellectual discussion. I don't want to describe it, in the beginning, as the ABC. I want to describe it as something existing for me which gives me knowledge in a very strange kind of a way. The same as intuition gives me a very definite feeling of me Being and a formulation—again, I say “Yes, I am—Awareness is the same kind of a thing. It reaches my brain, but not in the ordinary way. Not intellectually through the sense organs ... I call it 'intellect' and not through my intuition or through my heart because that I, also, am a little bit familiar with; but it is as if something strikes me as thunder and lightning strike, at a certain time creating at that time a tremendous possibility of seeing something in a fact of a moment existing, in which that what I am is actually registered as a totality of myself.

That is the Awareness as produced by certain forms of energy within oneself; everything that I can of my feeling or my mind, whatever there is still left as functioning. Because when I Drain I can eliminate new material coming in, I cannot prevent that some of the material still stays; it doesn't let loose that easily, but if I keep on trying to Drain, you might say out of that what is in my brain and what is in my feeling center or solar plexus, or perhaps sometimes your heart gets drained more and more, and the residue becomes really that what belongs to me. Out

of that comes a wish. Out of that comes, intellectually, a belief. And it is these two, when they are connected with each other, that produces, through the conversion of such energy, a new something which I call 'quanta.' It is that quantum as a certain form of energy which helps as a catalyzer to change that what is alertness into Awareness.

It's a process I cannot describe further. It's a process I cannot even analyze. It's a process I don't know the law for. All I know is that it sets out to go in a direction of the unknown, and I also know that I only will know it when I've reached the higher level and then look back on what has taken place. And for the time being, one has to be very satisfied to just let it take place without trying to define it in a subjective or intellectual way. Because, you cannot. There is no way of saying *that* takes place and *that* takes place. As soon as you analyze it, as soon as you put it under a microscope you change the live matter into dead.

This is a process that has to be experienced in life; and it only can be noticed in a moment when there is freedom, and anytime you want to explain it you reduce the aliveness to a form of deadliness, you reduce the dynamic quality to a static one. And this is not the right way; because I am interested in the continuation of life without interruption, and when I try to explain it I interrupt it.

So, never try to tell other people what actually takes place. For yourself, you know that it has taken place. You know that something is actually taking place sometimes at the time it happens—like when lightning strikes up a landscape—but as soon as you start to think about it you are on the wrong track already, and it's far better to leave it alone. If you want to think about it, use that energy to try to make, again, the wish to change alertness into Awareness.

The way to meet it, the way to Be, the way to see what I have for that condition—for *that*—is simply by hoping. And again, this is—in *this* direction—an 'as-if,' a condition in which one hopes for a contact with a higher level of Being. It is 'as-if' at such a time one wishes God to be with one. It is 'as-if' one wishes at that time to fuse with, we simply call it 'Infinity.' It has no meaning. It is something that is higher than what I am, and I am willing to submit to it. It is as if at that moment I yield to something I say is 'unknown,' but which I know will help.

If I yield. Because, I will not know until I yield. If you know what grace means in the Roman Catholic faith, it means from their standpoint to be bound, and you will not experience what it is unless you allow yourself to be bound. And the binding in this case happens to be either the church or the authority of the pope or even God, and then God will be graceful because

you belong.

The process of Awareness is also a binding, but it's a binding which is based on a dissolution of that what is now binding you. I free myself from the alertness and the form which it must take, the form even as represented by an intellectualism or by an intuitive process, into that what for me has no form because it is non-dimensional. I change over into an Awareness and *that*, then, as a contradiction in terms binds me. But the binding is then based on the nonexistence of the previous bondage.

Yah, I see the hand going up. And it means we have to turn it over now?

Ed: It might be a good time now. I think so.

Mr. Nyland: So, we will.

Ed: All right.

side 2 Mr. Nyland: Did you turn this? Do we have machines with full track?

Ed: No, these are quarter-track and half-track on the Wollensack.

Mr. Nyland: So, you can use the same tape.

Ed: Yes, I can convert this to 1800 foot.

All set.

Mr. Nyland: All right. You're all right?

Ed: I'm ready.

Mr. Nyland: So, when we talk about these kind of concepts for the clarification of whatever it is that one adheres to in a personal interpretation, as long as you keep the principles straight, it doesn't matter so much how you express it. Because the principle in itself it evokes an emotional state, that what you use as an interpretation by yourself is an intellectual affair; and there is no objection intellectually to have a little difference, *provided* you don't violate that what is essentially the principle.

So, whenever one talks about how and what, as long as you adhere to the principle of what you understand by an Objective faculty—or a light source, or that what gives you information as facts in an absolute sense—and the realization that that what is taking place cannot take place in a Man as he is at the present time; and the question of Awakening, or even being Aware, has nothing to do with his personality, than only to the extent that the personality allows something to exist which starts to grow out as a new organ of his physiology, of that what belongs to him as his body with the different functions forming in him a different kind of an organ of a different

rate of vibration, or a different kind of a quality.

But in order to form that, there has to be something that ought to be introduced which is different from his subjectivity—otherwise there will never be given freedom from subjectivity. So, the logicity of saying there has to be something like a ‘quantum’ simply means that in that there is a conversion process which takes place as a result of certain energies connecting with each other under the influence of that attempt which I call, now, the ‘catalyzer,’ and that that what is the resultant product has new properties, and one of the properties is Objectivity.

But, you see, it doesn’t matter if one understands all of this and if I, even, could explain it. Because it will always come down, after many lengthy discussions, to the practical application for oneself of Work—or the intention that one must have to wish to create something that could become useful to one and make a life—and that particular admonition ... and each I would almost say ‘argument’ should be ended with a reminder to each other: “Now we have talked about this and we have talked about that, we don’t agree”—this and that, and so forth—“but one thing we can agree on:” ... and almost I would say you ‘shake hands’ on that and say “Let’s Work.” When any kind of argument is ended that way, it forms a bridge of friendship between people, and you don’t let it go on the basis of not having any understanding between each other.

This is the way that people should work together. This should be the understanding in a Group. Then, for the embellishment of your mind and the clarity, and even to let it function better, you are perfectly allowed to talk and to try to think in words and formulate it in the best way you can. But at the end of the meeting, or the end of any kind of an argument or conversation, should always be: “Yes, I remember. Thank you. I will Work.”

One always should try to end on a note. One should try to lead *during* a meeting ... any kind of a gathering having in mind Gurdjieff and the purpose of how to find out how to Wake Up, always should ... *during* the meeting as one spends the time together, it should be brought out: “What is there useful in me that can correspond to the discussion, and what can the discussion bring in me,” so that at the end I could say “Let’s Work”—if you feel this as an attitude you should have whenever you get together.

Because I am going away now again for a couple of weeks. Here were three days. We have talked a few things, maybe it came to a few conclusions. Maybe we should introduce something else next time when I come. You have to think about that. You have the responsibility for it. All I wish to do is to remind you, and then you go ahead and you do as well

as you can.

And that is why we talk about it—how I think you can remember. You can be reminded of such facts—of the life of yourself and the life of other people, of the life of a Group and the reason for having Groups, of exchanging, of coming down you might say to ‘brass tacks.’ Because, what is simpler than your feet walking on Earth? And the walking is in a direction away from Earth—or, as long as you are on Earth you might say ‘springy,’ ‘light,’ full of desire of growing wings. Aliveness in the morning. Never mind how the day is going to be; it will be difficult—in general it is always that way, because it is this Earth; it’s not Heaven and it is not a very special kind of a planet where we happen to live, like Purgatory. And still, we live in Purgatory, and what we wish to see in Purgatory is paradise, and we don’t know it—that Paradise is really, if one becomes serious with one’s life it is like Purgatory and sometimes like Hell.

If one can look at the principle of an opportunity; not the opportunity as it affects you and which makes you suffer, the principle of an opportunity is that the opportunity is a key, it can open a door if you use the key right and if you have the desire to push the door open. Because if the door is open, if there is really in you the wish to use the opportunity, the door will open and it will give you an insight which, of course, you have never used before. Because you used to hate in this life the opportunities, if you start taking them ... I don’t mean liking them, but eating them as food, as a realization that belongs to life ... because this is a damned place, this Earth it is sometimes terrible to live. And whatever may be the causes and whatever may be the reasons why they happen to be and if it’s one’s own fault or someone else’s, what difference does it make, I’ve got to live through it. And what is my attitude going to be when I want to eat ... when I don’t want to eat and I have no appetite for such an opportunity, how can I stimulate it, how can I take it. Because I say it *has* to be overcome. I can reason about it and say, “If I don’t solve it now and I have to solve it tomorrow”—*that* I don’t believe. Because I think that if I don’t solve it now that maybe two or three weeks from now it will be changed, and in most cases I have already forgotten what it was to suffer two or three weeks ago. So I think it’s quite right if I could afford the time, the trouble is that whenever the opportunity is passed up it has destroyed something in me.

The destruction is the indication of death, but what I experience is the wish of not wanting to take the opportunity, and that destroys me. Exactly the same as the wish to continue to live

helps me to continue to live and eliminates a great deal of destruction, or at least it will give the process of decay a lift—it will not go as fast. The angle with which decay reaches the Earth is sometimes precipitous, it's sometimes close to 80 degrees. If I can make that angle 10 degrees, 5 degrees, my life could be like Methuselah.

And this is what I mean by the utilization of the opportunities of life; and for that reason, when I say now that such opportunities could be used and open the door to an 'unknown,' it is the unknown of a Conscious area. It is the opening of the gates, of which there are three. It depends where I am, when I take the opportunity, to which center of myself it happens to be attached. And it can be threefold, and it can also be one, and it may have that kind of coloration ... sometimes it's a little mixed, but I can segregate it. And I can say emotionally I open the gate, this is such a sincere wish to try to find out what is beyond. Intellectually I describe it already because I am clever, I can put two and two together and I even can sit at my desk and conceive of what it is to be Conscious. And the gate for the physical is just walking. Just walk. Just ordinary existence. Walking in life. Never to sit, really. Never to wish to contemplate. Never want to figure things out. To leave it simply alone for whatever it is, but I walk. Because I must become active; with my body being used simply for a purpose of walking under a very small guidance of my mind and my feeling, but nevertheless it changes the static quality into a dynamic one.

This is what I mean when I say whatever may be your worry, whatever may be your emotional upset, your body can then be your 'friend,' and it will help you regardless of what you are doing. As long as you are doing. As long as there is something that takes place, that the energy is being used in an activity of a physical kind; even without rhyme or reason, even with walking up and down, even with having an empty suitcase—as you know, it doesn't matter—the body then is your friend. It helps you. As it walks up and down, sometimes it is with your feeling and sometimes it's with your mind. The body walking, is walking on a seesaw. It goes from one side to the other. Every time it goes to the side which is up, it'll go down. It walks back again, the other side will go down. This is the pulsation of activity changing over into the life of Consciousness. It's the beginning of the pump. It has to be primed by my wish. When it is primed, it will run as long as there is water.

I think among yourselves, when you talk on Thursday—your Group I, tomorrow—you should talk about simple things of your life in which the thoughts or the feelings of Work came.

And you should be very simple in discussing ... or, rather, to give an impression of when it was that you tried to apply it, and how you went through a day or through a week. And whatever may be obstacles, don't talk too much about the obstacles. Talk about the positive value of the actual attempt of application; not of the results immediately; of your attitude, your posture, your wish, your breathing at such a time, expecting the impossible. A miracle perhaps could happen; and it may not have happened, but your attitude has continued, and that attitude has taken the opportunity and changed the energy into the continuation of your life. Your life will be lengthened when you take the opportunities for Work, because you stop decay.

When you talk together, you talk on that kind of a basis. You just contribute something that is of value—small value; maybe of no value in the eyes of someone, but it is for you important. And it is important to tell that you have at times had that feeling and that attitude and that wish, and also important to tell that it couldn't and it didn't work out because it was too busy or whatever—or you did it stupidly, at the wrong time. Or, you have to find out what to do about yourself and maybe the statement that you make—the formulation—may be already enough to give you an answer to that kind of a question.

But, you see, you have to be open and you have to be willing. You have to want to establish a level among you. You have to find out what it is to be really a Group, and to exchange, and not to be afraid. Because, what is it that you are giving: A little bit of your private life. And your private life, it is connected with your God. And when you do this, you connect all the Gods—of everyone in the Group—in One. Because, that's the principle of life. You create, among you, one God for all of you. There's no further distinction. You can still hold on to what you think is your God, but the principle of life is represented in anyone, and anyone's God is exactly that what produces a contact between all of you. Then you have a basis, and then it is not so private because it, then, becomes a different kind of property—'communal' if you like, spiritually communal. You come here with that idea. You come into the room, the room has that atmosphere. We've talked about that before.

For a little while, again, you are a little bit alone. I come back. We talk again. Every time, maybe, lift it up a little bit until something is here, and then I don't have to come back anymore. You have to learn to take over. You have to learn to inspire. You have to learn to see what in you, as life, can be expressed and then hooks on to someone else's expression; and then you build ... and then you build a house in the sweat of your psychological brow, your real wish to

open the door; even at times that you open the door and you call to so-and-so to look: “See what I see, is your ‘I’ like my ‘I’.”

You must Work more. You really ... you have to feel for each other. These people are much more than just friends, they are also walking on the same road. It’s not only Boston. It’s in New York. It’s even corresponding with other people somewhere. It’s even thinking about those who never heard of Gurdjieff, and perhaps there is something you can do to help them if you want to, if you feel that it might be of use, if you think that there is enough of what you understand and you value. Whatever you understand when it has an application in your life—why hold it. Why not give it. Why not think a little bit about your brothers and sisters somewhere else, and your family and your friends; any profession; wherever it might fit. And whatever it is that you feel in yourself that you could express, even to the outside world without them knowing it; as if when they pass you they say, “What ... who passed me.” How wonderful it would be if that kind of atmosphere could be created among yourselves; of yourself, that that would touch a poor man on the street, and for that reason his day would be changed. Can you imagine what influence you could have.

And these are not holy words, or outside of life. They are very practical, and they belong. They belong in your professional world. They belong in your Group when you come. They belong to the changeability of yourself, flexibility of yourself. Not the wish to influence other people with your dirt; to keep that what is for yourself your dirty linen, wash it by yourself; to keep your angry states where they belong—inside—and not appearing as if you are disturbed, even. But you have you make that attempt not to use other people to carry your burden, when that burden is yours. If they wish to ask and if you can and want to communicate, then you can do ... you can do that. You can even rely on them and hope, and when they are friends then of course they will listen, but don’t impose on them.

You come here as a human being—and a human being walking, wishing to become whatever it is that you start to define as a ‘Harmonious’ Man, or a ‘Man,’ even—and all throughout the meeting you must not forget what is your aim of coming to the meeting. The aim is to reach something by means of this kind of an exchange of a kind of a level so that everybody can go home having tasted a certain meal that was produced by all of you as cooks. And each person contributed something—special maybe, or something ordinary—but it has to be digestible, palatable, tasteful, not obnoxious. It has to appear as something, that someone else

looking at it is encouraged to eat.

Imagine yourself sitting at a big table and waiting for the cook to bring in the dinner, and there is no cook and you have to bring it. At certain times you sit quiet and there is silence among your meetings, and it is as if you expect the cook to come in. If you do hate such silences, then it's up to you to get up and bring in some food for the table. It's not a question of afterwards to say, "Too bad we had such silences." If you make that remark, you are at fault. It doesn't matter, even, sometimes what you say. You wish to belong. If you drown, it doesn't matter if you can swim or not. You want to hold yourself up in the water, so you move your hands and your arms and your feet in order to stay above the level of the water so that you still can breathe.

That's what I mean by small attempts or big attempts or clever attempts, brilliant attempts, soulful attempts, artistic attempts—who the hell cares! You are there with your Being, and that is pointing toward something of a wish to grow, and you want food, and you are hungry. But also you are willing to share. It doesn't matter that you have only one coat. You will cut it in half. You wear one and the other can have the rest. You have to learn to share. You cannot expect people to give you anything when your attitude is not ... that you don't want to give yourself. When you give, you will receive. Never mind what you receive, you just give. It's enough. You'll have your return in the knowledge that you have given rightly. Don't think you have to return something to someone else who gave you something, if it was a real gift. If you think you have to return it, it was not a gift.

You come to a meeting with a wish to Work, with a wish to communicate, to say something to keep the level as high as you can. 'As high as you can'—it sounds so stupid and still, that it is as high as you can. The picture is as if you come with your arms outstretched, hoping for something from the sky to come, or that you could become a receiving apparatus or that in that kind of a posture you're like an antenna. An antenna—to receive. How is manna from Heaven given to one. Not like snow. It's in the air, and you have to be sensitive to be able to receive it.

So, you go now and you Work for two weeks, and you make all kinds of attempts. I would say I 'charge you' with all of that. I said yesterday, I don't want to talk about nonsense. So, I charge you with that. When I come back, I don't want to come back just out of superficiality. I come, we want to talk about life, about what is really of value in your life—your private life,

your God in your life, of that what causes you to wish to continue to live. When we can talk about that, it is worthwhile for me to spend the energy. It must be there.

It is the beginning. There is an embryo, but you have to keep it up. Don't let it slide. There's going to be trip. I won't be here then, and after that I won't promise that I come back regularly like I've done in the last four or five weeks. But you can grow, and you know how. And you can make attempts—also that, you know how. And whatever the result is, that you will find out, and from that you will see what is needed. Because then you have to be flexible enough to admit that sometimes maybe it is not right. You must not ... you must change it. You have to try. You have to work together.

You have to learn it—to work together. You are not alone in this. Neither is Boston alone. New York is there, all the rest—of wherever we have been. There are at present hundreds of people who do know something about Gurdjieff, you join all of that, they join you. That is solidarity—united even without knowing who is where and what, and how they look—but you must be sensitive to the beings who are interested in Work, and Work and make attempts in Seattle or San Francisco or Big Sur or the Land. They are human, so are we. They Work so we care, and I'm sure you will.

Why do I say all this. You understand it, I hope. I really ... I want you to Wake Up, because it's your birthright.

So, good night until two weeks from last Monday. And maybe... Ruthie and Peter, maybe we can still arrange before the trip to come out here again once. Could we? Yeah? You think we might? Not this coming two weeks, but maybe the last. Huh? If we can, let's try it.

All right.

End of tape